

The Living CHURCH

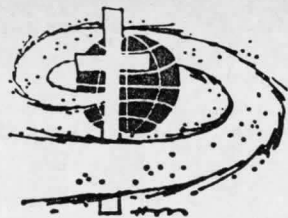
**The ARC
Talks**

**Green Book
Alternatives**

The Rev. John Ruef, new
dean of Nashotah House [p. 5].



Around



& About

With the Editor

Resort to analogy as a method of reasoning is always attractive, often illuminating, and almost always fraught with the peril of misleading. I think that a very thoughtful dean of one of our great cathedrals has fallen victim to that peril in this comment on liturgical revision:

"I love the 1928 Prayer Book. I was baptized, confirmed, married and ordained according to its lovely phrases. But I also loved the 1928 Chevrolet car I once owned. It didn't move very fast or travel very far, but it was comfortable and it rode like a rocking chair. I miss it sometimes, but I really don't ever want to have to go back to depending upon it to get me where I need to be. Traffic moves so swiftly today that the best of 1928 would be left standing still. A new Prayer Book is bound to come. Meanwhile, we work and pray that it will be better than anything we have used to date, including the Prayer Book of 1928 and the 'Green Book.'"

I can buy that last sentence. All the rest of it seems to me dangerously fallacious.

To begin with, there is no "1928 Prayer Book." There is a 1928 edition of the Prayer Book, but that Prayer Book has been—through its many editions—substantially the Book of Common Prayer as compiled and edited by Cranmer in 1549. So that book, unlike the Chevrolet he talks about, does not really date from 1928. This point needs stressing, because some proponents of a new gung-ho liturgy love to poke fun at the BCP as being ridiculous in the way that a 1928 automobile or hair style or political opinion is ridiculous. The intellectual honesty, to say nothing of the logical perspicacity of this attack on the Prayer Book is questionable. Repeat: there is no such thing as a "1928 Prayer Book." That phrase should have no part in an intelligent and honest discussion of this question.

The error of the dean's analogy between liturgies and automobiles is instant-

ly visible to anybody who will ask what a liturgy is for and what a car is for. With what kind of "traffic" must a liturgy of worship for the 1970s, and the next four or five decades, have to cope? Francis Thompson, in his marvelous poem *In No Strange Land*, speaks of "the traffic of Jacob's ladder pitched betwixt Heaven and Charing Cross." That is the traffic, between heaven and earth, which is the communion between our Father in heaven and his family upon earth which the church's liturgy is to express. When the dean says that "traffic moves so swiftly today that the best of 1928 would be left standing still" he's talking about cars on the highway. But his analogy introduces to our thinking about the church's traffic between heaven and earth an idea of speed which is alien and irrelevant.

And how have motor cars evolved? The 1929 Chevrolet was the 1928 model improved and updated. The process of change between the 1928 car and its 1974 descendant is a gradual, almost imperceptible one from year to year. I'm not arguing that Prayer Book revision can or ought to move along a similar path—a bit of improvement each year. But if people are to compare cars and liturgies they should note that the 1974 model is the 1973 one slightly modified for what will probably (though not certainly) be the better. What is being proposed with much of the historic Prayer Book, as it has been from 1549 through 1928 to the present, is no such remodeling but total destruction of the old for the sake of replacement by something totally new and different. If one must consider it analogically it would be sounder to compare the revision process now proposed by the Standing Liturgical Commission to the tearing down of an old building to make room for a completely new one. It's a lot more like that than it is like replacing a 1928 car with a 1974 car.

At least a dozen readers have written in response to the letter by the Rev. Timothy Pickering in TLC of Jan. 13 in which he defends the place of Morning Prayer as the service at the late Sunday morning hour of worship. Of course the issue between Mass and Matins is an old one, and it is hard to imagine any helpful and strictly new word that anybody can say on the subject, but I'd like to offer a couple of comments of my own.

First: I agree with those who say that the Eucharist should be the central act of Christian worship, but does this mean that its primacy or centrality must be expressed by making it the only service one ever finds in church on Sunday morning? In my opinion, it's not necessarily so. I've said it before in these pages and caught some flak for it, and I say it again: I'm afraid that the danger of sheer formalism in the reception of the Holy Communion by Episcopalians is very great. And what St. Paul says about the danger

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of eating and drinking to our own damnation must still be taken seriously (I Cor. 11:29).

Secondly, people keep saying that the Eucharist is the only service that Christ instituted. If we assume (which no Catholic Christian needs to, or may) that Christ's ordinances are all restricted to his words and deeds during his incarnate life, that is certainly true. But isn't he the second Person of the Blessed Trinity, the eternal Word of the Father, the Rock from whom the Israelites drank in the wilderness a thousand years before his incarnation (I Cor. 10:4), the head of the church by whom all things consist (Col. 1:17-18)? By what authority, then, does any man presume to say that Christ did not "institute" the synagogue liturgy of his church under the old dispensation, which liturgy is the progenitor of the offices of the church from what Anglican Morning Prayer is derived?

I can sum up my second point in the form of a question: Will anybody undertake to tell us why he knows that Christ who instituted Mass did *not* institute Matins? A real answer to that question, *i.e.* one that truly answers the question, would be very interesting, very important to this whole discussion; and, incidentally, it would be news to me.

To E.A.G.:

This is to acknowledge, with thanks but with dissent, your note in which you advise me that "to err is human." The only trouble with this famous tag from A. Pope is that it isn't true. To err is sub-human, and that's the trouble with all our erring (sinning): it prevents us from being human as God intends us to be. The only complete human being was sinless, morally errorless. We are not *more* human than Christ (as Pope's line implies) because of our weakness and sinfulness, but less so. Let's bury this foolishness. Pope should have known better, as a Christian, and so should we all.

Erasable Bond

— An Acrostic on Saul of Tarsus —

Stay my soul
About this
Unrest. Brilliance
Leaves me spent
On labors
Far afield.

Take my
Ableness and
Raise the scales
Surrounding my
Unseeing eyes.
Simplify my causes.

Francis C. Gray, Jr.

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March

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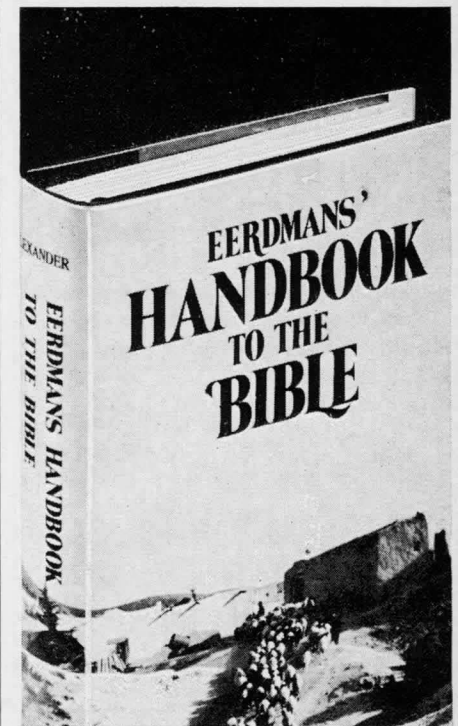
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No anonymous letters can be published, though names may be withheld at the writer's request; however, *THE LIVING CHURCH* must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

"Political" Editorials

Congratulations on your recent political editorials. It is important that Christians realize their responsibility to take stands toward creating a society of brotherly love. (I am purposefully avoiding using the phrases a "Christian society" or a "moral society.") It is also a very different thing for Christian individuals to express their political opinions and for the church itself to do so; the first is Christian responsibility, the second can easily become triumphalism or inquisition. I have also been impressed by your response to those who criticize you on this issue.

Congratulations also on your brief comment after the article on Alan Watts. Christians are becoming more and more open to the truths present outside orthodoxy, but I wonder if even more openness is not needed? I would question Fr. John P. Black's statement that Watts's deposition was "certainly . . . necessary for the safety of the church." As Fr. Simcox says, "the Holy Spirit is more catholic even than the Catholic Church." Should that not be a challenge to the church to be more catholic?

CAROLYN M. CRAFT

Farmville, Va.

Morning Prayer

To the Rev. Timothy Pickering's letter, "To SLC: Equal Time, Please!" [TLC, Jan. 13], I would say "Amen, and again I say, Amen!" It is not too much to say that without Morning and/or Evening Prayer, the Protestant Episcopal Church in the United States would have been confined to the Eastern Seaboard, for the most part—and been mightily sparse even there—had it had to depend upon the priestly office to celebrate the Holy Communion as "the principal act of Christian Worship on the Lord's Day." There are still many places today without settled priests. Is the worship of these congregations not a "principal act"? Indeed, a very good case can be made that the weekly worship of the primitive church was without this "principal act," its worship consisting of services closely approximating Morning Prayer, being grounded in Synagogue worship, while the "principal act," the Holy Communion (or Holy Eucharist) was celebrated only annually!

Those of us who "have been nurtured on thrice-monthly Morning Prayer and Sermon" cannot but be appalled at the emasculating of the offices of Morning and Evening Prayer in the proposals thus far offered. One alludes to the point that in the past it has frequently been stressed that "The Declaration of Absolution, or Remission of Sins" contained in the "Daily Offices" is the most truly valid of all such declarations. Now it is being discarded, along with the Exhortation (longer form), which alone sets the rationale for

Christian worship, reminding the worshippers of the reason why "we assemble and meet together." I suppose this latter has been dropped, because it clashes with the presuppositions of the revisers, rather "replacers," and that the principal act of worship is to be a "celebration of life" (we are evidently no longer to "commune" with our Heavenly Father), rather than the worship of Almighty God in "the beauty of holiness."

One wonders how the Evangelical Education Society's representatives on the Liturgical Commission could let themselves be so entrapped as to consent to the phrase: "The Holy Eucharist is the principal act of Christian Worship on the Lord's Day," or the emasculation of the offices of Morning and Evening Prayer. Indeed, Evangelicals should be shouting out for "*Equal Time, Please!*"

(The Rev.) C. LEIGHTON ERB
Rector of St. John's Church

Essington, Pa.

I became an Episcopalian in 1931 and my first "paycheck" from the church was for teaching Sunday school in the Church of the Redeemer, Bryn Mawr, Pa. I am not sure I earned the seminarian's salary. I, therefore, am reluctant to take issue with the rector of the church which still has for me some happy memories.

Reference is made to "a firm Reformation tradition which prohibits a weekly celebration" [TLC, Jan. 13]. The Reformers, probably including even Zwingli, did not intend that the Eucharist should cease to be the chief Sunday service. Martin Luther wrote: "The Mass is retained among us and is celebrated with the greatest reverence." Calvin wrote: "I desire that the Eucharist (*sic*) be celebrated every Sunday." John Wesley, not a Reformer but the accidental founder of one of the largest protestant communions was, as a matter of record, at the altar on an average of five days a week for some 40 years and taught a doctrine called "frequent communion."

That the "Holy Eucharist" is the principal act of Christian worship on the Lord's Day is biblically implicit, historically documented, and it is increasingly celebrated in those churches which, not unlike our own, had a post-Reformation period, when the sacrament was neglected.

This in no way downgrades the Service of the Word; in the church at its best, Word and Sacrament are complementary not rivals.

(The Rt. Rev.) ALLEN W. BROWN, D.D.

The Bishop of Albany

Albany, N.Y.

Concerning Mr. Pickering's letter, "To SLC: Equal Time, Please!" [TLC, Jan. 13]:

Mr. Pickering finds difficulty with the use of "Christ gives himself for you" and would prefer "gave." This would imply that the work of Christ has ended whereas, 'gives,' implies Christ continues in heaven. See Romans 8:34: "who indeed intercedes for us?" and Hebrews 7:25: "since he always lives to make intercession for them." Concerning where to put the "enrichments" I would think that it would be easier to find them if they are consistently tied to the liturgical

Continued on page 14

The Living Church

March 3, 1974
Lent I

For 95 Years
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WCC

Hanoi "Banishes" Hunger and Ignorance

North Vietnam has "banished" hunger, ignorance, disease, and unemployment, according to the Rev. Graeme C. Jackson, acting director of the World Council of Churches' Commission on Interchurch Aid, Refugee, and World Service. He recently visited Hanoi and outlying provinces.

"In 1948, 90% of the population was illiterate and there were only 20,000 students in 3,000 schools," he said in a report for the WCC's ecumenical press service. "Today everyone can read and write and there are 4.5 million students in 11,500 schools," Mr. Jackson stated.

The WCC's Fund for Reconstruction and Reconciliation in Indo-China is currently attempting to raise \$2 million for projects in North Vietnam. It has a similar goal for South Vietnam and \$1 million is slated for Cambodia and Laos.

Hanoi, according to Mr. Jackson, has "no beggars. The children show no signs of malnutrition. There are no shanties on its outskirts—no slums in its center.

"The streets are crowded not with motor cars or Hondas but with bicycles. There are no multi-colored advertisements—no gay attractive shops and bars; but a girl can go out alone and unafraid at any time of the day or night," he stated.

Mr. Jackson said that westerners "raised on the fear of communism" wonder whether North Vietnam's accomplishment was "achieved at the price of personal liberty and the crushing and moulding of the human spirit into one uniform pattern." He said debate on that issue could "relieve the tension of many of our leisure hours."

However, the WCC official stated, "the memory of the courtesy and gentleness and pride of the people I met; of the

straight limbed, clean skinned, clear eyed children playing in the streets of Hanoi; of the cheerful, alert men and women I saw in Hanoi and the villages 'round about, leave me no doubt as to the answer I would give to that question."

TRINITY INSTITUTE CONFERENCE

Women Protest as Men Consider Church Renewal

While the Archbishop of Canterbury was preaching on the "renewal by the Holy Spirit" that is happening in many parts of the world, at the opening Eucharist at the Fifth National Conference of Trinity Institute in New York, some 50 women were demonstrating against what they called "the immorality of theologies and roles the church has historically put upon women."

Dr. Michael Arthur Ramsey told the 2,000 participants in the service that he saw the Holy Spirit moving in two ways: in a "passionate concern" to alleviate human suffering and in a "hunger" for prayer and contemplation. He said that these evidences of the Holy Spirit's renewing activity could be seen among young people, and that the "two streams" could sometimes be seen "flowing together."

The archbishop concelebrated with several bishops from the Episcopal Church and the Anglican Church of Canada. The service was held at the interdenominational Riverside Church.

Also present, though taking no part in the service, were Leo-Joseph Cardinal Suenens, Roman Catholic Archbishop of Malines-Brussels and Primate of Belgium, and Brother Roger Schutz, prior and founder of the French Reformed monastic community, Taizé. They were present to share with Archbishop Ramsey the presentation to the conference of its theme, "The Holy Spirit."

The women demonstrators carried lighted candles following the formal procession into the church and stood throughout the service. They made no attempt to disrupt the service and Dr. Ramsey made no comment on the demonstration.

Two Episcopal women deacons, the Rev. Carter Heyward and the Rev. Barbara Schlachter, although involved in arranging the protest, accepted invitations to participate in the service, helping to administer the sacrament. The director of Trinity Institute, the Rev. Dr. Robert E. Terwilliger, said that the invitation had

been given before plans for the protest had been made known, and was not offered as a concession. The women's decision to protest at the Trinity Institute conference was made in part because Dr. Terwilliger has been one of the foremost opponents of ordination of women to the priesthood.

In an interview after the service he reiterated his stand, asserting that the nature of sacramental priesthood made it impossible to ordain women to that order. But he said the women involved in the demonstration had been reverent and he did not object to their action.

The demonstration was initiated by women from Union Theological Seminary—Miss Heyward, a graduate student there, Miss Schlachter, a graduate of the seminary, and others. The group included women from other denominations, and supporters were drawn in from women at the General Theological Seminary, the Interchurch Center, United Church of Christ headquarters, the Roman Catholic St. Joan Alliance, and Riverside Church.

In his sermon, Dr. Ramsey asserted that church renewal in any age depends upon the Holy Spirit's work in convicting the church of its sins. These sins, he said, include "our complacency with our religious and material prosperity, our insensitivity to the suffering of so many people, and our shallow activism which neglects the disciplines of prayer and penitence and contemplation of God."

In the course of the conference, Cardinal Suenens told participants that "we need a 'go-between'—the Holy Spirit—to bring us (Christians) from co-existence to communion."

Stressing the theme of Christian unity within a plurality of churches, the Belgian primate said "I wish with you to understand, in the light of the Spirit, the mystery of unity—communion in depth" that is mirrored in the "dynamic fusion of the Father, the Son and the Holy Spirit." Because the first duty of Christians is to "be one as Christ and the Father are one," he said, "they must respond to Christ's mandate and seek union through the Spirit who provides the binding force of unity."

Brother Roger, of Taizé, warned that the Holy Spirit must not be claimed as the "specific property" of any church but must be seen as a "universal" Spirit who seeks the unity of all men through love.

The Taizé prior, whose community seeks total ecumenicity among the faiths of the world, stressed that it is through the Spirit that Christ can reach out to

The Cover

The Rev. John S. Ruef, Th.D., director of the college-level adult education program in the Diocese of Western New York, expects to assume his new duties as dean of Nashotah House about July 1. The seminary's board of trustees elected Dr. Ruef at its winter meeting [TLC, Feb. 24].

mankind. The Holy Spirit is active everywhere in the world, he asserted, and churches must beware of trying to limit the scope of the Spirit's action.

CHURCH OF ENGLAND

Law on Divorce, Remarriage Spurs Queries

The Church of England's Enquiry Center received 1,176 queries regarding marriage and divorce among the almost 13,000 requests for information sent to that office last year. The church rule still states that divorced people cannot be married in church again while the first partner is still living.

John Pryor, secretary of the center, said "It would appear that whatever the ethical or theological reasoning there is in the present ruling, it is still something which very many of the laity cannot appreciate."

"One thing which makes our task very difficult in telling disappointed people that the Church of England sets its face against such unions is that 'the Rev. A' in one parish will perform such a marriage and air his defiance of authority in the press and 'the Rev. B,' possibly in the same town or diocese, will have no part of it. It would be wrong to think that these occasions are rare," Mr. Pryor said.

Church government and finance were responsible for a constant stream of enquiries to the center. Other subjects high on the list were baptism and confirmation, burial, cremation, and churchyards.

MISSIONS

Primate Tours Leprosy Centers

The Archbishop of Armagh and Primate of All Ireland, the Most Rev. George O. Simms, has completed an extensive tour of the Leprosy Mission establishments overseas, in his capacity as president of the organization. The Leprosy Mission, founded in Dublin, has been observing its centennial.

Accompanying Dr. Simms was his wife. They visited mission stations and centers in India—Karigiri, Salur, Purulia, Delhi, Barabanki, and Faizabad. Dr. Simms also preached in the cathedrals in Madras, Calcutta, and Delhi.

In Nepal, the visitors saw the Anandaban Leprosy Hospital, and in Thailand, the McKean Rehabilitation Institute in Chiangmai, and the Christian Hospital in Manorom.

The Simmses also made stops in Bangkok and Hong Kong. Returning briefly to India for a thanksgiving service held in the Bombay cathedral, Dr. and Mrs. Simms then went on to Addis Ababa to visit the Leprosy Research Station in Ethiopia, the last country on their tour before returning to Armagh.



The Rt. Rev. C. Gresham Marmion, Jr., fifth Bishop of Kentucky, handed the crozier to the Rt. Rev. David B. Reed, Coadjutor since April, 1964, thus making the transition from one bishop to the next. The service was held in Grace Church, Paducah, during the annual diocesan convention.

SCHOLARSHIP

\$\$ Available for Older Seminarians

The DuBose Scholarship Fund is again offering aid to seminarians, 32 and older, with postulant status. The funds are to be used only for expenses in attending an Episcopal seminary. The application for a grant and letters from the student's bishop, rector, and two other people must be received by the Rev. J. Leon Malone, Box 961, Monteagle, Tenn. 37356, by April 1. The letters should contain information on the applicant's fitness for the ministry, his success in his former occupation, and his financial situation and resources. Awards are not made at any other time, nor are the same amounts made when renewals are approved. Grants are not made if the applicant does not receive financial aid from his diocese.

CHURCH AND STATE

Issue of Clergy "Confidentiality" Raised

Clergy rights to confidentiality in communications are not adequately protected in the U.S. according to the Rev. Dean Kelley, a United Methodist clergyman and director for religious and civil liberties for the National Council of Churches.

In an article published in the Jan. 30 issue of *The Christian Century*, Mr. Kelley contends that confidentiality beyond the traditional "priest-penitent" relationship is particularly vulnerable and that neither the churches nor jurisprudence have kept up with the changing roles of the clergy.

He cites the recent experience of Dr. Paul Boe, a Lutheran clergyman who was called by a federal grand jury to testify

on what he saw and heard at Wounded Knee, S.D. during the confrontation between militant Indians and the government in 1973. He refused to appear, claiming his was a "relationship of trust" with Indian leaders at Wounded Knee. He was found in contempt of court and sentenced to jail. The contempt citation was overruled by a higher court on a technicality.

Mr. Kelley writes that under existing laws and interpretations of law it is "unlikely" that Dr. Boe qualifies for a claim to the traditional "seal of the confessional." But, he continues, the time has come for the inherited legal provisions to be re-thought in light of recurring instances in which clergy serve "chaplaincy" responsibilities in relation to groups having special needs.

"The 'priest-penitent privilege' or 'seal of the confessional,'" Mr. Kelley notes, "is a recognition in law of the confidentiality of anything told to a priest in the practice of individual auricular confession of sins."

He adds that forms of this privilege exist in all but six states (Ala., Conn., Miss., N.H., Texas and W.Va.) and in "an ambiguous condition in the federal law."

Mr. Kelley notes that 21 states and the District of Columbia have extended the privilege to cover communications involved in counseling. He feels there is now need for additional broadening to "chaplaincies" such as that which, in his view, Dr. Boe carried out with the American Indian Movement at Wounded Knee.

The Kelley article draws a distinction between a clergyman being a "chaplain" to one side in a public dispute and serving as a "mediator." That distinction became an implemented reality in the responses to grand jury subpoenas on the Wounded

Continued on page 13

DIOCESAN CONVENTIONS

Central Gulf Coast

The third annual convention of the Diocese of the Central Gulf Coast held at St. Simon's-on-the-Sound, Fort Walton Beach, Fla., Jan. 24-26, heard its treasurer, Mr. Ralph E. Compagno, report that this year's budget of \$463,000.00 represented a 54% increase over three years ago when the diocese was formed from parts of the Diocese of Alabama and the Diocese of Florida.

Pledges for 1974 showed an 11% increase over the previous year. Parishes and missions exceeded their 1973 pledge amounts by 5%. Considering receipts from every source, there was an overall increase of 15.6% compared with budget estimates in 1973. The full quota to the general church program, \$61,759.00, was paid in 1973. In addition, \$26,112.06 was paid to the faith budget of the church.

Delegates called for increased attention to youth work in the diocese, and the convention received St. Francis of Assisi, Gulf Breeze, Fla., as a new parish.

The convention approved the full asking of \$68,106.00 for the General Church program in 1974 and provided an additional \$26,144.00 in budgeted funds for work outside the diocese.

The convention preacher was the Rev. John S. Jenkins, rector of Trinity Church, New Orleans, La. Guest speaker at the banquet was Dr. J. Jefferson Bennett, vice-chancellor of the University of the South, Sewanee, Tenn.

North Carolina

At its annual convention the Diocese of North Carolina reaffirmed its 1972 position in favor of ordaining women to the priesthood but did not reaffirm its 1971 stand favoring abortion on demand.

By a vote of 156 to 140, the convention approved ordination of women. After some debate it tabled a motion to reaffirm its earlier position favoring "the legal right of a woman and her doctor to act to terminate an unwanted pregnancy."

A committee was authorized to study a measure that would declare "that any individual has the right to request of the medical profession not to use any artificial means or heroic measures to prevent his natural death in the event there is no reasonable expectation or hope of recovery."

The Rt. Rev. Thomas A. Fraser, bishop of the diocese, told the convention that "the Christian church today faces a society that is tired and burdened by problems and tragedies beyond its control, a society that is hungry and thirsty for that peace of soul that can come only from the love of God and the love of our fellow man."

Commenting on the "Jesus Movement,"

he said that although "Jesus has probably never been more popular," people who do not want to associate with a movement "need to know that it is possible to practice the Christian religion without becoming a sticky pietist crying 'Holy Spirit here' and 'Holy Spirit there' or indulging in a lot of religious rhetoric."

Delaware

The Diocese of Delaware, with a \$9,000 balance on hand at the close of 1973, raised its budget by more than \$17,000 for 1974. The action was taken at the recent annual diocesan business session.

The new budget calls for a total of \$346,071. Of this amount, \$132,269 is marked for diocesan expenses such as administration and salaries; \$100,624 will go to the national church; and \$104,897 will support diocesan program and ecumenical outreach. The balance in the diocesan treasury will be just over \$8,000.

A resolution to set up a diocesan committee "to promote the cause of the ordination of women" was debated for more than an hour before it was adopted by a 61-50 vote.

Other resolutions approved by convention were those:

(✓) Calling attention to the need for social conscience in investment and the voting of corporation stockholder proxies.

(✓) Proposing study of long-range ministry in the diocese, making the best use of personnel.

(✓) Endorsing publication of a diocesan history to coincide with the nation's bicentennial in 1976.

In an unexpected move, the Rt. Rev. William H. Mead, Bishop of Delaware, asked that an evaluation committee be named to appraise his work in the diocese over the past five years, to make suggestions for its improvement, and generally to give him an employment review.

Virginia

As part of the annual convention of the Diocese of Virginia, the Rt. Rev. Robert B. Hall, Bishop Coadjutor of Virginia, was installed as head of the diocese.

Coadjutor since 1966, Bishop Hall succeeds the Rt. Rev. Robert F. Gibson, Jr., who has retired after 25 years in the episcopate. The ceremony of transition was held at the close of convention in St. Paul's Church, Richmond.

At a dinner honoring Bishop Gibson, Dr. Paul A. Crow, Jr., general secretary of the Consultation on Church Union (COCU), described the bishop as a "natural, not an adapted, ecumenist." Bishop Gibson helped organize COCU and has served as its vice president, a member

of its executive committee, and chairman of the Joint Commission on Ecumenical Relations.

In his final pastoral address to convention, Bishop Gibson cited three broad areas as matters of crucial importance for Christians in the remaining quarter of the century—world mission, racial separation, and Christian unity.

"I am convinced that the only way to have world mission, to overcome racial separation in the churches and to recapture this country for Christ is through some form of Christian unity. I do not know the form," he said.

At council sessions, delegates approved a resolution calling for the ordination of women as deacons, priests, and bishops; asked General Convention to study the possibility of reorganizing into a unicameral body; and adopted a \$862,384 budget for 1974. This figure includes a \$327,384 pledge to the national church, marking the first time in four years that the diocese has accepted the full asking of the national church.

Council also stated its opposition to capital punishment and registered "deep concern" over inadequacies in the criminal justice system in Virginia.

To honor Bishop Gibson, a scholarship fund for foreign students is being established in his name at the Virginia Seminary.

Missouri

The 134th annual convention of the Diocese of Missouri learned that the Rt. Rev. George L. Cadigan intends to retire in April, 1975. Delegates responded by setting up the procedure to elect the eighth Bishop of Missouri.

Bishop Cadigan also issued a strong statement in support of the State of Israel. By resolution, convention commended Secretary of State Henry Kissinger for his efforts toward peace in the Middle East and pledged support for the survival, freedom, and human dignity throughout the Middle East for Jewish, Arab, and Palestinian peoples with the hope that all may have the desire and will to live in peace and with their neighbors.

In other action, convention tightened up the qualifications required of clergy wishing to vote during deliberations—they must be connected with parishes or institutions.

A resolution denouncing war was referred to several convocations for study.

Support of the equal rights amendment was voted, as was support for the faculty and students of Concordia Theological Seminary, St. Louis, in their controversy with synod officials.

A special convention will be held Dec. 7, to elect Bishop Cadigan's successor.

Another Look at the ARC Talks —

A reply to E. A. de Bordenave

By JAMES L. STEELE

COMMISSIONS such as ARC are invariably composed of people who are disposed to be agreeable to one another. No matter how “representative” the Anglican side of the consultation may be, it obviously does not include those who categorically dislike things “Catholic.” There are such Anglicans, but their presence at the consultations is guaranteed to create more problems than would be solved. Similarly, Cardinal Ottaviani would not be much help on the Roman side. This necessary practice of excluding the extremities of the theological spectrum from such talks results in findings that *do* indeed ignore some fundamental differences. But the results do show what “the great center” is thinking and what might be accomplished when the *derriere garde* have entered the life of higher service. For instance, in both biblical and theological studies in seminary, we were taught that the faith-works controversy was settled years ago. Apparently, the Rev. Mr. de Bordenave does not think so [TLC, Jan. 6].

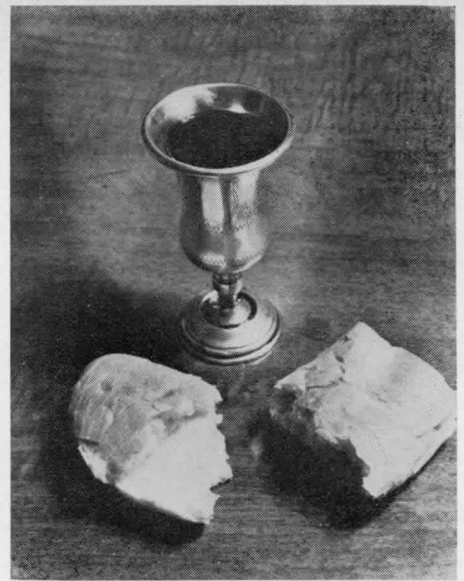
But ARC and every other ecumenical discussion are based on the presupposition that, although the church possesses the magisterium, no one denomination has ever cornered the truth market. From reading the ARC documents, it is obvious

to me that the members of the consultation are applying the classical tests, and applying them well: Of any doctrine—what truth of the process of salvation is being expounded? Of any heresy—how is the Body of Christ divided by contumacy?

In his critique of their attempt to pass the Reformation impasse, Mr. de Bordenave levels accusations of philosophical and theological error at three of the most eminent members, in my opinion unjustly.

He accuses Fr. Dulles of making revelation relative. Revelation may be properly defined as the Holy Spirit showing the nature of God to people. If there are no people, there is no revelation. Any act of revelation has three components—content, agency, and recipient. The content is immutable, for God is more constant than the laws of the Medes and the Persians. The agency is a variable, since the Holy Spirit has employed sundry times, divers places, and many voices. The recipient is so variable that it would be small exaggeration to say that there are as many doctrinal positions as there are thinking Christians. Fr. Dulles knows that revelation is like the rock and the river. The rock stands still (content) while the river rushes by (agency and recipient).

He says of Bishop Vogel, “He faces the same problem and skirts it in the same way,” (a peculiar bit of choreography) calling for sacramental unity to effect a solution of our differences, rather than doctrinal unity. Bishop Vogel seems to



Transubstantiation?

have summarized the long reign of Elizabeth I, the true founder of Anglicanism, with a thought along the lines of “Shut up and pray together.” It is impossible to study Anglican history without coming to the conclusion that it is not only possible but desirable for persons with radically different doctrinal stances to pray together in the context of the same church. This position does not mean that Anglicans are theologically wishy-washy; it means that Anglicans alone among Western Christianity have always kept clear the distinction between dogma and doctrine. Dogma is the skeletal system of belief, the bare bones, as it were, of theology. Dogma is that which the church has stated to be true, those elements which must be included in any Christian theological system, and beyond which Christian thinkers may not go. Basically, dogma is the Nicene Creed. But dogma does not explain, does not make immediate, has little evangelical appeal; and so the bones of dogma get clothed with the flesh of doctrine. Doctrine, properly, is the rendering of dogmatic statements in the categories of the philosophical system of the day. For instance, “For us men, and for our salvation, (he) came down from heaven” is a dogmatic statement, binding upon all Christians; “justification by faith (alone)” is a doctrinal statement, binding upon only those Christians who choose to be bound by it.

He accuses Dr. Fuller of discouraging parochial clergy from taking biblical theology too seriously and from laying stress on Jesus Christ as the certain way, truth, and life because the biblical scholar separates the New Testament into Christic,

The Rev. James L. Steele is rector of St. Thomas' Church, Morris, Ill.

Apostolic, and sub-Apostolic strata of origin. Furthermore, he says that Dr. Fuller is trying "to reconcile our episcopacy with their papacy." On the first charge, I am prepared to defend to the death the infallibility of the Scriptures; I am not prepared, save by universal agreement of biblical scholars, to defend a theological understanding of what the Scriptures mean in any given text. I think that Mr. de Bordenave is verging on bibliolatry. On the second charge, Dr. Fuller is attempting nothing of the kind. His words do not speak to the sacramental character of the ordained ministry; they speak rather to church governance, showing that episcopal and papal *policies* are both possible expressions of Christian structuring of the church and that neither is inconsistent with biblical witness.

Mr. de Bordenave seems to have missed the two most remarkable things that have issued forth from ARC. Anglicans have always protested the Roman definition of the mechanics of the eucharistic Presence in the doctrine of transubstantiation. Devout Anglicans in every age have always believed that in some way they do receive Christ in Holy Communion, but in the best apophatic tradition have delined to pin God down. But in the ARC statement, the Roman members tell us that transubstantiation is merely an affirmation of the *fact* of Christ's presence, not a description of the means. An Anglican victory, if ever there was one! Secondly, the Roman Church has traditionally held that there are seven orders of the ordained ministry: acolyte, lector, door-keeper, exorcist, sub-deacon, deacon, and priest. In this system, episcopacy is the fullness of priesthood. Archbishop Cranmer was the first person in the West, and until recently, Anglicanism the only tradition in the West, to maintain that the ordained ministry was three-fold—bishops, priests, and deacons. Now the Roman members of ARC tell us that there are three orders of the ministry—bishops, priests, and deacons. We have won again, hands down.

Mr. de Bordenave has used two metaphors to describe the work of ARC—the broom and the umbrella. I think that we have cause to be grateful that the broom is being used to sweep Christians together, instead of being used to sweep differences under the rug or those who differ out the door, that the umbrella is being used to cover those who follow Christ in the storm of the world that does not, instead of being used to shield from public exposure the delicate complexion of our disagreements. Perhaps the best metaphor would be the traditional one for the Church—the family. The supernatural family should indeed have not only familial discipline but also familial tolerance, so that different world-views, theological positions, and vocabulary on the part of the children need not receive approbation but do not result in disownment.

Needed —

impartial consideration of

Alternatives to the Green Book

By JAMES TROUTWEIN

IT is clear by now that the Green Book faces us with innovations so widely unacceptable as to be dangerously divisive. This leaves us still in need of genuine revision, which must, I believe

- 1) Be free of the more difficult forms of obsolete English; and
- 2) Be equally free of the fads and fancies of the decade in which it is written; and
- 3) Retain (like growth in any living thing) a clear and recognizable continuity with its present form, and with its roots in the English Reformation and the Western Catholic Church.

Any suggestions for such revision will owe much to the Liturgical Commission. One need not like the Green Book to recognize the hard work it contains. In both courtesy and fairness, one can take issue with such work only if one offers alternatives.

The following canon reflects Hebrews 9:14, where our Lord offers through the Spirit his perfect sacrifice to the Father. It is familiar, and shorter than the Prayer Book:

Blessed is your Name, O Lord our God and Father: Who of your tender mercy gave your Son for our redemption, to share in life and death our human nature, and in one oblation of himself, fulfilled upon the cross, to offer an eternal, perfect, and sufficient sacrifice for the sin of all

The Rev. James Troutwein is vicar of St. John's Church, Bowling Green, Ohio.

the world. He commands us to continue this unceasing memory of him, to manifest his death until he come again. For his countless benefits to us, we therefore pray you, Father, to accept our sacrifice of praise and thanksgiving, that our gifts of bread and wine may for us be made the holy Body and most precious Blood of Jesus Christ your Son.

In the night before he suffered, he took bread, and, when he had given thanks, he broke it, and gave it to his disciples, saying, Take, eat: This is my Body which is given for you. Do this in remembrance of me. Likewise after supper he took the cup and, when he had given thanks, he gave it to them, saying, Drink this, all of you: For this is my Blood of the New Covenant which is shed for you, and for many, for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

Wherefore, Father, having in remembrance our Saviour Jesus Christ, his blessed Passion and precious Death, his mighty Resurrection, and glorious Ascension, we offer to your Divine Majesty, of all your gifts to us, these holy Mysteries: the Bread of heaven and the Chalice of everlasting salvation; by which oblation we here celebrate before you the Memorial commanded by your Christ.

And we humbly pray you, send your Holy Spirit to bless and sanctify the same, that what is offered at your altar here in Earth may be accepted with the praise of saints and angels at the heavenly altar of

your eternal glory; that we who share this Holy Communion may be filled with your grace and heavenly benediction, and made one body with your Son, to live in him and thereby, through the same life-giving Spirit, to offer you ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice. Receive us, O Lord, with all your holy Church; make us to be your servants and your sons; bring us with all your saints to everlasting joy; thru Jesus Christ our Lord:

By whom and with whom and in whom, to you, in the unity of the Holy Spirit, be all honor, praise, and glory, O Father Almighty, now and evermore. Amen.

Thanksgiving for communion goes back before the Reformation. The Green Book stops this, using bits and pieces of the Prayer Book thanksgiving, but expressing no idea of thanks, nor even using the word. The proposal here is a bit shorter than the Green Book's second form, while keeping the thought of the Prayer Book:

Almighty God, we give you heartfelt thanks, because you feed us who duly receive this Blessed Sacrament with the spiritual food of the Body and Blood of Christ; and of your goodness thus assure us that we are living members implanted in his mystical Body, which is the fellowship of all your faithful people. Grant us, Father, to continue in that Body; to be heirs thereby of your eternal kingdom; and in the strength of this most holy food to do all those good works which you prepare for us; through Jesus Christ our Lord. Amen.

Hymns and canticles in the Green Book desperately need improvement, both in saying truthfully what the original says, and in framing this in English words that lend themselves easily to recitation by a group. I hope these three samples may contain some trace of such improvement; they are drawn from the Eucharist, from Morning Prayer, and from Evening Prayer.

Glory be to God on high, and peace on earth to men of his good will.

Lord God, heavenly King, Almighty God and Father, we praise you, we bless you, we glorify and worship you; we give you thanks for your great glory.

Lord Jesus Christ, the only Son begotten of the Father;

Lord God, Lamb of God; You that take away the sin of the world, have mercy on us. Seated at the right hand of the Father, hear our prayer.

For you alone are holy; you alone are Lord; You alone, Christ Jesus, with the Holy Spirit, Are most high with God the Father in his glory. Amen.

Te Deum

We praise you, O God; we acknowledge you to be the Lord;

In every land we worship you, the Father everlasting.

To you all angels cry aloud, the heavens, and all creation's mighty powers;

To you the Cherubim and Seraphim cry with unceasing voice:

Holy, Holy, Holy Lord, God of power and might;

Your glory in its majesty fills the earth and heaven.

The glorious company of Apostles praise you

The goodly fellowship of Prophets praise you

The Martyrs in their white-robed army praise you

The holy Church in all the world acclaim you:

Father, of unbounded majesty

Your true and only Son, to be adored;

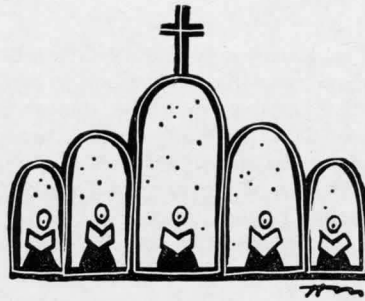
The Holy Spirit also, Strength and Guide.

You, O Christ, are king of glory.

You are the Father's everlasting Son.

When you undertook to set men free, you neither feared nor scorned the Virgin womb.

When you had overcome the sting of



death, you opened heaven's kingdom to believers.

You are placed at God's right hand in the glory of the Father.

You are the trusted judge who is to come.

We therefore pray you to uphold your servants whom you regained at so great cost of blood.

Make us to be numbered with your saints in everlasting glory.

Magnificat

My soul declares the greatness of the Lord and my spirit has rejoiced in God my Savior

For he has seen with favor the lowliness of his handmaiden; and behold from this time forth all generations now will call me blessed;

For he that is mighty has done great things for me and holy is his Name;

And his mercy is on those who fear him throughout all generations.

He has made strong his arm to scatter those grown proud in the imagination of their hearts.

He has put down the mighty from their seat and has raised up the humble and the low.

He has filled the hungry with good things, and the rich he has sent empty away.

Remembering his mercy,

He has been the help of Israel his servant as he promised to our fathers, to Abraham and to his seed forever.

Last, but far indeed from least, two shorter forms need re-thinking. The response "And with your spirit" is clearly derived from the New Testament (cf. Gal. 6:18; Phil. 4:23; Philem. 25; II Tim. 4:22). "And also with you" is a simple abandonment of this, for which the International Consultation on English Texts (ICET) offers the flimsiest of reasons. Our commission accepted these without adequate critical concern.

Moreover two responses to the same greeting are confusing. If the biblical form is really so offensive to some of our people, provide them a clearly separate alternative:

The Lord be with you
And with your spirit

and

God be with you
And with you

The Green Book's *Gloria Patri* is needlessly awkward. A simple adjustment would remove archaism and remain familiar:

Glory be to the Father, and to the Son;
and to the Holy Spirit
As it was in the beginning; is now, and shall be evermore. Amen.

If something shorter is urgently needed, then this comes closer to the older, Greek, form:

Glory to the Father and the Son and Holy Spirit;

Now, as always, and in every age, forever.

ANY good at all in these proposals lies in making them public, hoping they may serve, as either stimulus or irritant, to invite more able efforts. We must have alternatives to the Green Book. That can be enacted, to be sure, but enactment cannot impose it or make people use it. Unwise reliance on mere enactment thrust our church in England into liturgical chaos, each congregation going its own way in utter disregard of a law as unpopular as American prohibition. Our own establishment must be reminded of this obvious model while we still have time to change course. An alternative must be found, and it must be judged by someone other than the authors of the Green Book. The General Convention must cease to use the same agency to evaluate the liturgy it produces. A more disinterested judge is badly needed; better material for judgment must be sought.

EDITORIALS

Mindszenty's Second Martyrdom

Undoubtedly, Pope Paul's decision to remove Joseph Cardinal Mindszenty from his office was made, as the Vatican explains, only after "prolonged, mature, and serious reflection." The purpose was to improve church-state relations in Communist Hungary, of which country the cardinal had long been the revered and heroic primate. The present pope is a great Christian and a great pontiff, and it has been our privilege to defend him more than once in these columns against the attacks of his critics. But we cannot believe that his decision in the Mindszenty case was the right one.

The cardinal plans to come soon to the U.S. to explain his refusal to resign as Archbishop of Esztergom and Roman Catholic Primate of Hungary. He is expected to tell American audiences that he considers the Vatican's present policy of seeking accommodation with Communist governments a grave mistake. If that policy includes such tactics as the demotion and removal of church leaders like Mindszenty who have stood against the Communist oppressors in the spirit of the martyrs, we agree in advance with what the cardinal will be saying about it.

It is a sad day when the great church of Rome, or any other Christian church, makes peace with oppression.

Needed: Better Lent, Not More

A reader asked recently if perhaps one of the things the church today needs, if it really wants the renewal it talks so much about, is a revival of Lent as a serious exercise of devotion in Christians' lives. We are sure that it is so; the only word that we find a little frustrating is "revival." It's like "renewal"—it can mean almost anything the speaker intends it to mean. It suggests restoring and recovering a good that flourished in the past and then somehow dropped out of fashion.

If it be granted that a revival of Lent would help the church toward genuine renewal, the question then becomes: What particular features of the Lent of the past should be revived? Was all our Lent-keeping good? Or, if it was good then, would it be good now?

To mention only one seriously questionable feature of the old-fashioned Lent, there was a tendency to a strenuous Pelagianism in it. We tended to say: "This year, instead of giving up something for Lent, I'm going to be positive—take on something extra, such as attending the Eucharist on week-days, reading a chapter of the Bible every day, praying at noon as well as in the morning and at night." The multiplication of such good works became an end in itself. We should take a long look at that kind of "positive thinking" about Lent before we "revive" it.

For us to become more specific and directive would be to become officious about your spiritual life, which is truly yours to regulate, not ours. We offer one suggestion—to ourselves as to you: Let's take Lent more seriously by taking God more seriously. God—not self-denial, not spiritual exercise, is the end and goal and

purpose of a holy Lent. Taking God more seriously in our lives may well mean more God-centered activity, such as Holy Communion, Bible reading, and prayer. But if we set in front of us God, the knowledge and love of him, as our Lenten goal—or rather set ourselves in front of that goal, perhaps the specifics of what and how to keep Lent will naturally come to each of us.

Lent needs to be revived, but not for the sake of Lent—which was made for man, not man for it; rather, for the sake of us who need to be revived. A true Lent is giving the Holy Spirit a clearer path to us, a getting out of his way. We need not so much more Lent as better Lent.

Haitian Churchmen Need Our Help

The Diocese of Haiti, of the Episcopal Church, needs some very special help which you may be able to give. It needs some 15,000 copies of the French-language edition of the Book of Common Prayer. The copies that are left from its original supply are now in a state of dilapidation verging upon total unusability. No funds from the national church budget are available. Presumably the church authorities consider that within a few years the church will have a new official prayer book, at which time an appropriate French-language version can be made. But that cannot happen before 1979 at the earliest, and we must assume that in Haiti, as in the U.S., most Episcopalians want the Book of Common Prayer as it has been and now is.

Since the funding of a new printing is not possible through official church channels, this magazine is joining with some other church groups in an appeal for financial help. What is needed is a new printing of 15,000 copies of the French language BCP. Seabury Press will do the printing if the cost is covered. You can help by making a contribution to "The Haitian Prayer Book Fund."

If you make out a check to that fund—do *not* make it out to TLC—and send it to us, we will route it to the right place and you will have helped our fellow churchmen in Haiti to worship God in the way they love, even as we do.

Great Bounty

Lord, all at once I see your great bounty
In the glossy pages of the seed catalogue.
Silvery purple of grapes—
Velvetness of raspberries—
Pink cheeks of a peach—
And currants that gleam like red jewels.
Gently I close the catalogue lest I bruise
the fruit and the sweet juice starts dripping from
the pages.
All this abundance, Lord, a gift from you.
Thank you.

Amen.

Helen Redett Harrison

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BY FR. HUGHSON, O.H.C.

Send for this Tract which explains the teachings of the Church about the Faithful Departed.

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Books

THE MACCABEES. Photos, maps, illustrations, and charts. By **Moshe Pearlman.** Macmillan Publishing Co., Inc. Pp. 272. \$12.95.

This beautifully produced book, covering a span of some 40 years, reads like a novel. Sources, including the First and Second Books of Maccabees and Josephus, are not always reliable, but Pearlman has made the best use of them, admitting conjecture when necessary. Internal notes have eliminated all footnotes, and the bibliography provided at the close of the book assures the reader that the best materials have been used.

Pearlman's service with the Israeli army allows him to make comparisons with modern Palestinian warfare. If the reader would acquaint himself with the maps, and with the Maccabean (=Hasmonean) and Seleucid lineages (all provided) before he reads, he might then sit down to enjoy the story with greater understanding. The author is an accomplished linguist, but he is modest about it.

A few terms were new to me. On p. 9, after several abortive efforts in large English dictionaries, I finally found the word *galabiya* in an Arabic lexicon! Such cases are rare, and the context usually gives the meaning away.

Like the Israelis of today, the Maccabees were clever warriors; and they fought against overwhelming odds. One cannot fault the writer for showing some bias. Most historians do. And Jews, whose homeland makes them an easy target for larger powers who wish to cross Palestine or use it as a buffer state, have a right to their feelings.

This book, richly adorned with visual devices, is admirably printed. The reviewer found no printing mistakes, although some are debatable and admitted as such.

Those who wish to familiarize themselves with Jewish affairs from around 165 to 125 B.C., when the Book of Daniel was produced, will find this book delightful. For a deluxe edition the price is reasonable.

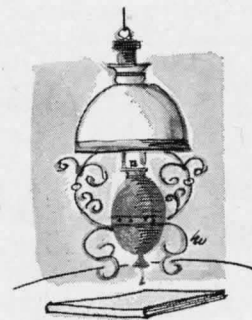
(The Rev.) JOSEPH I. HUNT
Nashotah House

THE POLITICAL CHRIST. By **Alan Richardson.** Westminster Press. Pp. 118. \$4.95.

Alan Richardson is the noted Dean of York Cathedral whose books by authorship or editorship are to be found in every priest's library. This one has an intriguing title, *The Political Christ*, and a flashy cover—brilliant red with emblems of the Papal State, Judea, the Roman Empire, Nazi Germany, the British Empire, France, and others. But I regret to

say that it really doesn't come up to this billing.

There are four chapters in the book, the first two and twelve pages of the third being devoted to the political environment and involvement of Jesus. This is done in the manner and style of the scholar with proof-texts and interpretations abundant. We learn that Jesus died as a messianic pretender, a political charge; that Jesus was not a Zealot (a revolutionary in our day) nor an active supporter of any guerrilla movement; that Jesus was a patriot but not a nationalist; that there is no evidence of a political party called Zealots before the outbreak of the Jewish War in A.D. 66 (Simon was called the Zealot as a distinguishing nickname). None of this is so very startling, and we wondered why all the effort when finally we came to the last paragraph of the second chapter on page 51. Alan Richardson does not see Jesus as a model for guerrilla leaders such as 'Che' Guevara. But who does?



The cult of Che has nearly worn itself out. And in any case the Westminster Press doesn't sell books to people who believe in him.

The second half of the book reads quite differently, being a description of the church's reaction to political authority throughout her history. Here the Dean emphasizes that to be truly Christian is to be most truly human, a Bonhoeffer concept. So there is no such thing as a Christian political system, because the Christian political ideal and the human political aspirations are one and the same. In this shortened course on the history of (Christian) civics (Rom. 13: 1-7) we have a good essay on political science. But again we were looking for the reason of it all, and we found it on page 109—the fear of revolution in Britain and a sympathy with the revolutionary attitude of militant students. Attitudes change quickly in this country at least, and students are no longer thinking and acting as they did six to eight years ago.

This book will have a wider reading in England than in America.

(The Rev.) GEORGE B. WOOD, D.D. (ret.)
Fairhope, Ala.

The Living Church

Knee confrontation. While Dr. Boe refused to testify, United Methodist Bishop James Armstrong of the Dakotas and the Rev. John Adams, a United Methodist social ministry official from Washington, D.C., appeared before the grand jury.

Bp. Armstrong and Mr. Adams were members of a NCC team which volunteered its services as a mediator. The offer was accepted by both sides. Since the National Council mediators had not acted at Wounded Knee without clearance from the opposing parties, the bishop and Mr. Adams said they saw no reason not to testify. Confidentiality was not involved.

However, both Bp. Armstrong and Mr. Adams support Dr. Boe's claim to confidentiality since he was not at Wounded Knee as a "mediator" but more in the role of "chaplain."

"Chaplains" in such situations, Mr. Kelley declares in his article, help to "damp" explosions of social conflict, channel it into constructive forms, provide links with other parts of society, legitimize objectives and "supply spiritual nurture and encouragement."

THE PRESIDENCY

Dr. Jackson: Impeachment Proceedings Would Divide U.S.

Dr. Joseph H. Jackson, president of the National Baptist Convention, U.S.A., Inc., told the church's board of directors meeting in Hot Springs, Ark., that he opposed impeachment proceedings against President Nixon now because it would lead to further division of the country and weaken or destroy its leadership in world peace.

Dr. Jackson, president of the convention for 21 years, said he believed impeachment "cannot now be justly performed in the case before us."

"The long public hearing of the Watergate committee has impressed millions of Americans that the President is on trial," he said. "It will be exceedingly difficult now for the members of the House of Representatives to dismiss completely from their minds the Watergate hearing and confine their decisions wholly to new evidence and facts they might gather."

He also said it would be difficult for the U.S. Senate, which appointed the Watergate committee, to be "impartial and unprejudiced" in acting in impeachment proceedings.

"The Watergate hearings," said Dr. Jackson, "have not produced any body of evidence that proves the President absolutely guilty without a reasonable doubt. Also, President Nixon's term will expire in three years."

He said he doubted that this generation

wanted to be the first to send an occupant from the White House by any means other than a vote of the people.

The structure of the nation, Dr. Jackson stated, is based on the coordination and harmony between the executive, legislative, and judicial branches and that "we need this type of unity and fellowship more than we need the growing and running battles between our three branches of government, all of which branches are essential to the unity and strength of the nation. . . ."

"It is my belief that the efforts to achieve this type of unity are more important and more essential for the welfare and unity of this nation than the proposed impeachment program that is now claiming so much of the attention of our honored lawmakers and statesmen."

R.C. Commission Calls for Impeachment Process

The Commission on Social Justice for the Roman Catholic Archdiocese of San Francisco has called on the U.S. House of Representatives to "initiate the impeachment process in relation to President Nixon."

However, the commission chairman, Msgr. Flynn, stressed that the action "should not be interpreted as a pre-judgment of the President's guilt."

"The commission considers the impeachment process a legitimate Constitutional means whereby the representatives of the people can determine whether or not there are grounds for the removal of the President from office," Msgr. Flynn said.

"At the same time, it is an opportunity for the President to defend himself before the only constitutionally recognized forum available to him as President," he added.

"It is our belief that the President of the United States has the right and the responsibility to answer the grave charges made against him in recent months," Msgr. Flynn said.

The commission said it reached its position "after several months of study which indicated that President Nixon had exercised powers beyond those granted the Chief Executive by the Constitution, particularly violation of protection against search and seizure, infringement of powers of Congress by waging war, impounding funds, and misuse of government agencies—specifically the Department of Commerce and the Internal Revenue Service."

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THE LIVING CHURCH

LETTERS

Continued from page 4

year. In the BCP unless one knew, who would think to look for Sts. Stephen and John immediately after Christmas; instead, one would expect them between St. Thomas and the Conversion of St. Paul.

Concerning the Eucharist as the principal act on the Lord's Day: Mr. Pickering has many answers but does not comment on the truth of the statement. It might be insulting to other Christians but it is not directed to them as this church does not pretend to speak for them. No interpretation of the directions would imply that the sermon is not important at all times and may be used at EP or MP. All (a dangerous word) sermons, all prayer, all worship points to the most intimate union Christians may have with Christ. The scripture gives witness to it as well and this most intimate union is found in Holy Communion.

Finally, there are many reasons for Morning Prayer but Mr. Pickering's reference to MP as "the present service most like the one our Lord himself knew when he was growing up" would apply to the Liturgy of the Word at the Eucharist. This is not to be pushed too far as it implies that Christ did not change a few things and forgets all about his command to "Do This." This kind of authority *i.e.*, what Christ did when he was growing up, is really very weak. It is like saying we ought to return to living under the King or England as this is what the writers of the Constitution were living under when they were growing up. It fails because it does not take into account "new wine" and most especially a direct command of the Lord.

(The Rev.) LARRY E. VALENTINE

Vicar of the Church of the Messiah Liberty, Mo.

I take umbrage at the statements of the Rev. Timothy Pickering [TLC, Jan. 13] concerning the centrality of the Eucharist. The Standing Liturgical Commission very succinctly voices, not the "opinion of this one section," but the considered opinion of the vast majority of Christendom. For 2,000 years the frequent celebration of the Eucharist (or Mass, or Liturgy, etc.) has been the central act of Christian worship, and it continues to be so.

The Holy Eucharist must have been central in the minds of the writers of the New Testament. Its institution is recounted four

times (Mt. 26:26-28, Mk. 14:22-24, Lk. 22:9-20, and I Cor. 11:23-25). The "breaking of bread" is referred to frequently in Acts, clearly referring to the Holy Eucharist.

Diligent reading of the early Fathers of the church in the first few centuries leaves no question as to where they stood on the Eucharist. When priest and people gathered to worship God, the Holy Eucharist was celebrated.

And so, by the grace of God, it remains today. I pray that our Episcopal branch of the Holy Catholic Church will increasingly come to realize the centrality of this sacrament which gives us the body and blood of Christ. This was surely our Lord's intention.

EDWARD J. HOLT

Little Rock, Ark.

The Cambodian Bombing

In response to my letter of Feb. 3rd the Editor argues that the secret bombing in Cambodia was an example of a proven Presidential wrong. Standing alone, it may be, but surely it is a moral issue so remote from Watergate that most debate judges would consider it irrelevant to the question.

LEONARD O. HARTMANN

Evanston, Ill.

However, this whole debate is not about Watergate—the word wasn't mentioned in our debate proposal in TLC, Dec. 30; it is about whether Americans who are Bible Christians should support a President whom they do not trust. And once again, the debate is *not* about whether he *should* be trusted, but whether he *should* be supported if he is not trusted. **Ed.**

Theological Education

The article by the Very Rev. Charles U. Harris, *The Ministry, the Seminaries, and Church Renewal* [TLC, Jan. 27] is an excellent article except for the concepts of the priest as manager and educator and of the Christian ministry as a profession.

With propositions 1 (the seminary as the place for the formation of men for the ordained ministry), 2 (the locus of ministry as the local congregation), and 3 (formation for ministry in a pilgrim church) I have no quarrel.

Proposition 4 (personal standards for ministry) is good except for Fr. Harris's statement that God is unlikely to call the unfit to his service. Fr. Harris is surely aware that God calls *all* men and women to his service, be they fit or unfit (as we would judge them). God surely makes us fit for his service by grace, for his power is made perfect in our weakness. It is unlikely, given Fr. Harris's criteria for ordained ministry, that Moses (Exod. 4: 10-12), Jeremiah (Jer. 1: 4-8), and that notorious Paul, who was bigoted toward the Christian movement, would ever have passed vestry, rector, standing committee, and bishop, for ordination! The fact remains, however, that God calls a man and *makes* him fit with a gift of the Spirit.

Proposition 5 (that a priest should be educated in courses in management and education) is sound as far as it goes. What priest does *not* spend enormous amounts of time in parish administration and Christian education! But shame on Fr. Harris for suggesting that the parish is a "business"! Con-

The Hour Glass

A grain of sand
Of ultimate worth
A point in time
That gives it birth

One Triune God
In whom we trust
When sifting's done
Will raise the dust

B. J. Bramhall

ceived as a "business," the parish will become one—that, and nothing more. But the parish is *not* an institution. It is the people of God, called by our Lord Jesus Christ and empowered by the Holy Spirit to proclaim the Gospel, to share in Christ's priesthood, and to witness by word and deed to the presence and hope of God's Kingdom. And the priest in the parish is its pastor, who is to build up the Body of Christ for the equipment of Christians to minister and serve him in his world. Priest as manager and parish as business lack the crucial dimensions of God's grace and God's mission.

And who wants to take those education courses which the distinguished president-emeritus of Seabury-Western would want candidates for the ministry to take? Not only do most school teachers who have taken such courses admit that they are intellectually insulting, boring, and of little practical help in the classroom; it is questionable how

helpful they would be to Christian education, with its emphasis on the knowledge and practice of the faith through God's spiritual formation of Christians.

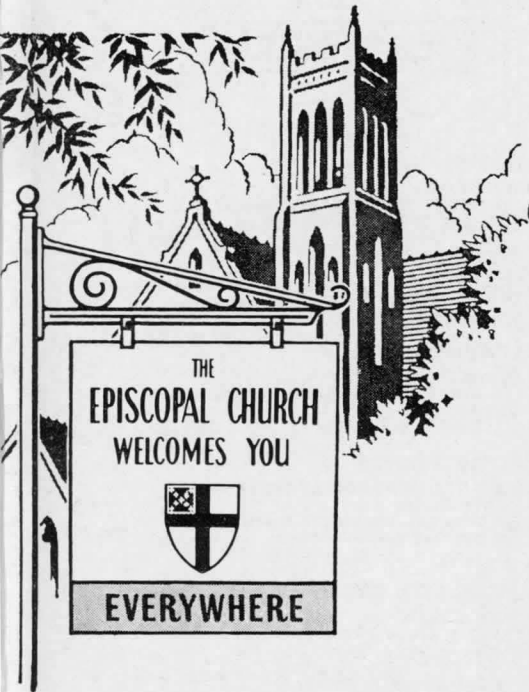
Proposition 6, however, which advances the concept of a professional ministry, is the most defective. A professional, is, as Fr. Harris says, a person with "some special knowledge." But ordained ministers (bishops, priests, and deacons) do *not* have this "specialized knowledge." They have taken courses in seminary in many areas—Bible, dogmatic theology, pastoral care, preaching, counseling, liturgy, parish administration, Christian education, etc., without having a "specialized knowledge" of any one of them. Only those who have done advanced work in particular areas can be called "professionals." A man, whether lay or ordained, may be a professional Christian educator, a professional liturgiologist, a professional theologian, a professional biblical scholar, and so forth,

but only because he has an advanced degree in one or more of those specialties. Doctors and lawyers are professionals because of their specialized knowledge.

But priests are not simply the "professional Christians" the satirists make them out to be. He is merely a man equipped as well as our seminaries can equip him in many areas of knowledge for ministry, equipped with the grace of the Holy Spirit to empower him for ministry, and equipped by Christ with a share in his ministry. His authority, in short, is not based on his "specialized knowledge," but on whatever ways his ministry shows forth him on whom the ministry of every bishop, priest, and deacon is based. And because the Apostles never went to seminary, they'd never measure up to Fr. Harris's standards. And certainly not as "professionals!"

(The Rev.) H. SCOTT TONK

Assistant at St. Simon's Church
Arlington Heights, Ill.



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(Continued from previous page)

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Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev &
B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6,
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL

J. F. Kennedy Airport

The Rev. Marlin L. Bowman, chap.

Serving Protestant, Anglican, and Orthodox

Sun H Eu 1; Wed 12:15 H Eu

RESURRECTION

115 East 74th St.

The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
Hitchcock, Jr.

Sun 8 H Eu, 9:15 H Eu & Ch S, 11 Sung Eu & Ser;
H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs
H Eu 6; C Sat 10:30-11 and by appt

ST. THOMAS

5th Avenue & 53rd Street

The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser

Sun HC 8, 9, 11 (1S), MP 11, Ev 4; Mon thru Fri
HC 8:15; Tues HC & HS 12:10; Wed SM & HC
12:10, HC 5:30. Church open daily to 11:30

QUEENS, N.Y.

RESURRECTION

"Our Centennial Year"

Lefferts Blvd. & 85th Ave., Kew Gardens

The Rev. George Raymond Kemp, r

Sun HC 8, 10; Tues 10; Wed 10, 6:15

SOUTHERN PINES & PINEHURST, N.C.

EMMANUEL

E. Massachusetts Ave.

The Rev. Martin Caldwell; the Rev. James E. Man-

ion; the Rev. Fred C. Pace

Sun 8, 9:30, 11; Wed 10; Fri 6. Chapel of the Trans-

figuration Sun 5:30; Tues 9:30; Thurs 9:30

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY

330 S. 13th St.

The Rev. Frederick R. Isacksen, D.D.

Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS
12 noon; Wed HC 12 noon; Dial-A-Healing-Thought
215-PE 5-2533 day or night

PITTSBURGH, PA.

ST. MARK'S

Bausman at Grape

Sun 8 & 10.

We preach the social Gospel.

CHARLESTON, S.C.

HOLY COMMUNION

Ashley Ave.

The Rev. Samuel C. W. Fleming, r

Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

MOUNT PLEASANT, S.C.

ST. ANDREW'S

The Rev. Thomas S. Tisdale

Sun 8 HC, 10:30 MP (HC 1S & 3S), Tues 6 HC;
Thurs 10 HC. Church open daily for prayer.

MIDLAND, TEX.

HOLY TRINITY

1412 W. Illinois

The Rev. Bob J. Currie, r

Sun HC 8, MP 9:15, 11 MP (HC 1S & 3S)

ODESSA, TEX.

ST. JOHN'S

4th & W. County

D. N. Hungerford, r; J. P. Haney, assoc r

Sun services 9:15, 11; Ev 7

ST. BARNABAS CHAPEL

Tangelwood & 42nd

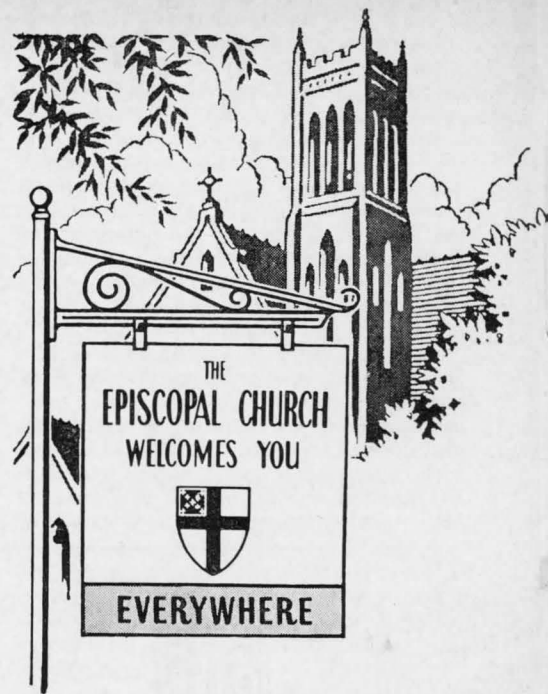
Sun services 8:30 & 10

SWEENEY SWITCH, TEX.

SWEENEY SWITCH EPISCOPAL CHURCH

Meets at El Rancho Zorro—Fr. Luis Buck

Services: Mass Christmas & Easter 10



HOT SPRINGS, VA.

ST. LUKE'S

The Rev. George W. Wickersham II, D.D.

Sun HC 8, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S

Cowardin Ave. & Boinbridge St.

The Rev. Walter F. Hendricks, Jr., r

Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

STAUNTON, VA.

TRINITY

The Rev. E. Guthrie Brown, r; the Rev. David W.
Pittman, ass't

Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL

23 Ave. George V

The Very Rev. Sturgis Lee Riddle, D.D. dean

The Rev. Thomas Wile, canon

Sun 8:30, 10:45; Thurs 10:30

ACAPULCO, GRO., MEXICO

HOLY CROSS

(1 blk. east from the Marriott)

Tels. 2-26-39 and 4-14-94

Sun Lit & Ser 11; EP 6

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)

Rue Alfred Vincent

The Rev. Donald G. Stauffer, r

Sun 8 HC, 9:30 Worship with Choir, Ser & Discus-
sion, Adult Classes, Sunday School (HC 1S)

THE ORDER OF THE HOLY CROSS

WEST PARK, N.Y. 12493

A Monastic Community for Men in the

Anglican Communion

Fr. Connor Lynn, OHC, Superior 914-384-6661

Br. Cyprian William Fields, OHC, Ass't Superior

HOLY CROSS MONASTERY and Novitiate

WEST PARK, N.Y. 12493

Fr. Clark Trafton, OHC, Prior 914-384-6660

MT. CALVARY, P.O. Box 1296, SANTA BARBARA,
CA. 93102

Fr. George Swayne, OHC, Prior 805-962-9855

HOLY CROSS COMMUNITY, P.O. Box 277,

MONROVIA, Liberia, West Africa

Br. Rafael Campbell-Dixon, OHC, Prior

Cable: PECUSAM, MONROVIA

WHITBY HOUSE, Rt. 1, Box 56-B,

GRAPEVINE, TX. 76051

Fr. Thomas Mudge, OHC, Prior 214-434-1945

HOLY CROSS HOUSE, 86 Hilton Ave.

TORONTO, Canada M5R 3E7

Fr. Lincoln Taylor, OHC, Prior 416-533-4559

HOLY CROSS HOUSE, C.D.S.P.

2451 Ridge Rd., BERKELEY, CA. 94709

Br. William Sibley, OHC, Sub-Prior 415-548-3406

HOLY CROSS COMMUNITY, 550 W. 155 St.

NEW YORK, N.Y. 10032

Br. Augustine, OHC, Prior 212-926-1400

Mass Daily; Offices daily; Retreats, Missions,
Quiet Days, Confessions, by arrangement with Priors